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## Personal Adventure in Prophecy (Book Review)

Wayne A. Kobes

*Dordt College*, [wayne.kobes@dordt.edu](mailto:wayne.kobes@dordt.edu)

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gramming, which provide the viewer and listener with a brief, but apparently effective, encounter with the claims of God. Along with the use of commercial spots is the use of well-known religious personalities in talk shows such as Johnny Carson, David Frost, and Dick Cavett.

Of the four models presented by Ellens, he concludes that the future success of religious broadcasting lies in the Instructional and Leaven models. Although he confesses that "Spots, interviews, life-situations drama, and documentaries may not teach much theology well, they may be the only chance" (p. 139).

Models of Religious Broadcasting is an excellent little book on the religious broadcasting techniques used today. Ellens gives a careful analysis of each of the techniques and the problems each presents. Except for the first two chapters, this book makes interesting reading.

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A Personal Adventure in Prophecy, by Raymond McFarland Kincheloe. Wheaton, Illinois: Tyndale House Publishers, 1974. 214 pages. Cloth \$4.95; paper \$2.95. Reviewed by Wayne Kobes, Instructor in Theology.

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Bible commentators have always approached the Book of Revelation with some hesitation, being aware of the complexity of interpretation and of the variety of views which previous interpreters have held. Raymond Kincheloe in this book attempts to guide his readers into a fuller understanding of the principles of biblical interpretation so that the Book of Revelation can be clearly understood. Kincheloe's book is therefore better understood as a study guide than as a commentary on Revelation.

At the beginning Kincheloe makes clear his basic starting points in his study. He believes that Scripture was written to be understood, that each book has a message

for modern man as well as for the original readers, and that the Bible is verbally inspired and fully authoritative. In addition, he clearly states that his treatment of Revelation is from a premillenarian, modified-futuristic viewpoint. Yet Kincheloe affirms that it is not his intention to impose his interpretations on his readers.

However, I have no intentions of forcing my views upon the unsuspecting reader. My main objective is to encourage the reader to become an independent investigator of truth. (p. ix)

With his purpose clearly articulated, Kincheloe sets down basic principles of interpretation. He calls on his readers to look for the basic structure of the book under study. It is refreshing to find a writer encouraging his readers first to put aside all their commentaries and carefully to listen to the book itself. Kincheloe instructs his readers to begin by reading the entire book at one sitting, trying to find the structure by which the author arranged the material. And just how does one uncover this structure? Kincheloe writes:

...a new day dawned when I discovered that each of the sixty-six books could be approached in a methodical way; that under the guidance of the Holy Spirit we can find the actual viewpoint of the author; that this viewpoint reveals the author's basic pattern; and that the composition of the books of the Bible follows the same basic laws and yields to the same structural analyses as any other kind of writing. (p. viii)

The author goes on to list various "laws of relationship" between paragraphs and sections of the book. However, the reader may find some of these to be less than helpful, and even "forced."

In the rest of the book Kincheloe applies these principles specifically to the book of Revelation, guiding the reader chapter by chapter. It is striking that after asserting that the books of Scripture

yield to structural analysis like any other kind of writing, that Kincheloe then proceeds to refer to a "unique type of inspiration" for Revelation which differs from all other biblical writings (p. 19). The author states that this book was written by Christ himself and was not colored by John's personality. However, here as elsewhere Kincheloe's premillenarian, modified-dispensational approach shapes his application of his "general principles" of interpretation.

The average reader will find some helpful suggestions for biblical interpretation at the beginning of the book. Kincheloe's stress on turning to Scripture to let it speak is a needed stress. Yet, he presents Revelation as "the only book in the whole Bible that gives a full chronological picture of future events..." (p. 18). According to Kincheloe, Revelation presents "the heavenly viewpoint of the future" (p. 7). In the application of his principles of interpretation, the author's own views so dominate that the reader is confronted with a thorough-going premillennial interpretation.

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**Studies in Paul's Technique and Theology**—by Anthony T. Hanson. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1974. 329 pages, \$8.95. Reviewed by James A. De Jong, Assistant Professor of Theology.

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The publisher's dust-jacket judgment that "serious students of theology—especially those in the field of New Testament studies—will welcome this fascinating and erudite investigation..." manifests keen market analysis. Although Hanson, professor of theology at the University of Hull, England, has produced a highly technical study which will probably stir discussion only in New Testament circles, he has shed new light on a perennially important theological issue: the origin and nature of Paul's thought and theological method.

In the last half century the pendulum of debate on this matter has swung from interpreting Paul as a Hellenizer of the Christian Gospel to understanding him in the light of his Jewish training and background. Hanson takes us a step farther. He is rankled by those who, while stressing the Old Testament roots of Paul's thought, have accused the apostle of taking liberties with the Jews' accepted readings of Israel's sacred writings. Demonstrating thorough familiarity with the labyrinthine Jewish Scriptural and rabbinic traditions of Paul's day, the author proves in the first six chapters that Pauline usage of Old Testament citations is assiduously faithful to accepted readings and adheres to rabbinic methodology.

If after scholarly scrutiny Hanson's work stands up, as I suspect it will, attacks on Paul's integrity by respected New Testament scholarship will be out of vogue—a development which will be welcomed by theologians who have consistently maintained a high view of the Scriptures.

Hanson's approach is inductive in the first six chapters. Here he scrutinizes specific passages in the Pauline corpus, mainly in Romans and Galatians, to illustrate Paul's method and to expose his thought on topics such as Christ's conquest of the powers (Col. 2:14-15), Abraham's justification (Rom. 4), and Isaac's birth with promise (Rom. 9:6-13 and Gal. 4:21-5:1). In his chapter on the latter issue, he formulates a conclusion which he deems valid in general: Paul's "theology is not rabbinic but Christian, but his methods are entirely rabbinic" (page 102). Throughout these chapters Hanson touches on issues relating to Paul's method and theology which receive systematic treatment in the last half of the study.

While the early chapters are difficult reading for all but the experts in this field, the last six chapters offer exciting insights with deep implications for our understanding and interpretation of Paul. How Paul employs rabbinic sources, when and why he does so, his use of typology and rejection of allegory, his recognition of the pre-existent